THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

JUNE, 1958 No. 16

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

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DATES TO REMEMBER

MONDAY, JUNE 2nd—6.30 p.m. Annual General Meeting, Caxton Hall.

WEDNESDAY, JUNE 4th—Annual Dinner, St. Ermin's Hotel, Westminster; 6.30 Reception, 7.0 Dinner.

THURSDAY, FRIDAY, 17th, 18th JULY. East Anglia Conference. The Vicarage, Long Melford, Suffolk.

MONDAY, SEPTEMBER 15th to THURSDAY, SEPTEMBER 18th—Annual Conference, Berridge House, W. Hampstead.

FRIDAY, OCTOBER 10th—6.30 p.m. Annual At Home, Caxton Hall.

(Admission to all Caxton Hall lectures :— members 2/-; non-members 3/-, payable at the door).

1958 CONFERENCE

Our third Annual Clergy and Fellowship Members' Conference will be held this year on Monday, Tuesday and Wednesday, September 15th to 17th, at Berridge House, Fortune Green Road, Hampstead, N.W.6.

Berridge House is a Training College of Domestic Subjects and will provide excellent accommodation for Fellowship members. The charge per member for full residence will be 25/- per day. For separate meals the charge is: Lunch 3/6; Tea 1/6; Dinner 4/6. Fee for each Lecture: Members 2/-; Non-Members 3/-.

Will members kindly apply as before to *Mrs. G. Vivian, 46 Lyford Road, London, S.W.18,* for further particulars and reservations.

The speakers so far arranged are: The Rev. Canon A. P. Shepherd; The Rev. J. Crowlesmith; Brig. R. C. Firebrace, G.B.E.; Mrs. Ena Twigg; and The Rev. Dr. Machin (Chairman of Brains Trust).

FELLOWSHIP ANNUAL DINNER

May we remind members that our second Annual Dinner will be held at St. Ermin's Hotel, Caxton Street, on WEDNESDAY, the 4th JUNE.

Reception by the President, Sir Cyril Atkinson, 6.30 p.m.; Dinner at 7 p.m. *Applications for tickets* (£1 1s. *each*) *should be made to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18, not later than May 31st.*

ANNUAL GENERAL MEETING

It is hoped that this issue will be out in time to remind members of the A.G.M., which is being held at the Caxton Hall on Monday, June 2nd, at 6.30 p.m.

Dr. IVOR MACHIN TO SPEAK AT ANNUAL AT HOME

THE REV. DR. IVOR MACHIN, well-known in the B.B.C. "Round Britain Quiz," hopes to be our principal speaker at the Annual At Home at Caxton Hall on October 10th. As in previous years this will provide a welcome opportunity for so many of our members to gather together informally and meet old and new friends, exchange views and problems and ask questions. This year there will be an additional innovation with a Bring-and-Buy stall, for which any gifts will be appreciated.

Combined with the At Home, members are arranging a Bring and Buy Sale in aid of our Fighting Fund. All ladies who can get busy during the summer months making small articles or can bring home produce or anything in the food line that will sell easily, will be helping the Fellowship Fighting Fund in a very practical way. All items should be brought by the donor to the At Home on October 10th, *already priced,* please.

This At Home is always one of our most popular social functions and it has been surprising and pleasing each year to see so many of our members joining us from quite distant parts of the country.

The President, Sir Cyril Atkinson, and the Chairman of the Council, Col. Lester, will welcome all members on arrival, and a very good buffet will be put on as in previous years, by the same caterers. Accommodation restrictions limit our numbers to 200, and applications for tickets will be taken in strict rotation. These should now be made as soon as possible to—

Mrs. J. Sydney, 47 Philbeach Gardens, S.W.5.

The price is 4/-, which will include the buffet.

EDITORIAL COMMENT

THERE is a tendency among some who become interested in the various aspects of psychical research to concentrate too much on the psychic and not sufficiently on the spiritual. The undesirability of such a course was particularly well expressed in an editorial note in a recent issue of *The Greater World,* in the following words:

"We feel that it is most important to emphasise the difference between the spiritual and the psychic. The latter can be very material and although everything has its place, to pursue the psychic at the expense of the spiritual can bring danger in its train. The true gifts of the Spirit are qualities of Soul which can only be attained by dedication and service."

* * * *

Lately there have been several requests coming in to the Fellowship for speakers to be sent to gatherings of young people and to schools and colleges, to talk to them on some of the principles of our work and the facts of life after death. Such talks have been given by the Rev. Pearce-Higgins and the Rev. Maurice Elliott, and in every case they have found great interest among the young people, and eager and intelligent questioning.

This is a most significant and encouraging sign, as it is these younger people who will have to carry on our torch when we have passed onwards. In view of the fact that so many of our Fellowship members have children of their own, in their "'teens," who have been brought up in the knowledge of these matters, it has been decided to form a Junior Section of the C.F.P.S., and we shall be very glad to hear from all those who would like to bring their children in. In many of our more active centres it should be possible to form quite useful Junior Study Groups.

* * * *

A statement appeared in the Press not so long ago to the effect that sickness is now providing the second largest industry in the country—an appalling thought! A few weeks ago this was followed up by a factual report in *The Financial Times* that the sale of pain-killing drugs has risen sharply in the last six months, and that drug production in Britain has reached the staggering figure of £140 million a year! It has nearly doubled since 1948. More money was spent on advertising drugs last year than on any other product group. The report concludes with an ominous phrase: "The future of the industry seems well secured."

All these facts bring to the fore the tremendous importance of the extension of spiritual healing—but in the right hands. Valuable work is already being done in the C.F.P.S. in this direction, both from the Healing Central Advisory Committee and through so many of our very active groups outside London. It must always continue to form a very prominent side of the Fellowship's activities.

* * * *

Most of our members have appreciated the necessity this year of raising our minimum annual subscription from 7/6 to 10/6, owing to the considerable increase in postage, telephone, printing and stationery (to mention only a few items). Most associations have been obliged to take a similar course, and there are, in fact, few other bodies that have such a low subscription rate as ours still is.

It also has to be remembered that the annual subscription is inclusive of the *Quarterly Review* (1/- to non-members), so that the proportion of the actual subscription is no more than 6/6.

It is essential that our income keeps pace with our expediture—and this is no easy matter—and is only made possible by the amount of voluntary work so willingly given and by the generosity of some of our members in making donations. In another part of this *Review* will be seen an announcement of our Bring-and-Buy Sale next autumn, and any other suggestions for money-raising events will be welcomed. Some of our more active provincial Study Groups are already running some such money-raising events, to make themselves self-supporting and thus relieve the financial drain on Headquarters.

Increasing membership is also another means of helping our funds, and every member can help in this way by making a resolve to bring in at least one new member. That would soon bring us in over 2,000 new members, and would enable us to step up the propaganda for our crusade.

* * * *

In typical sensational manner, a Sunday newspaper has lately been running the life story of a well-known medium, who, on his own confession, has stooped to blatant fraud. Apart from the ethics of paying large sums of money to such individuals to write their disgraceful story, instances of this kind emphasise the urgent need for a body like the C.F.P.S. to protect bereaved people from having to endure such experiences, and to guide all those in deep distress into the right line of study about life after death.

Unquestionably one of the most unforgivable crimes in the human calendar is the exploiting of the bereaved, who are so often tempted to rush

Continued on page 3

THE CHURCH EVERLASTING

Under the above title a very impressive lecture was given at Caxton Hall on April 17th. The Rev. A. W. Jackson, who was to have given this first-hand account of his personal experiences of one of his choir-boys possessed with natural psychic gifts, was unable to be present owing to illness, and his lecture was read by the Rev. J. D. Pearce-Higgins.

This is undoubtedly one of the most striking and evidential psychic records of recent times. Mr. Jackson told how he began to notice that the boy was dreamy and abstracted and seemed to be talking to unseen persons. Then, after gaining the boy's confidence, the latter described to the vicar how he stood outside his own body and watched men walking about " in browny-black dressing gowns." Later, careful research identified these men, especially by the "half moon" tonsure the boy described, as a celibate order known as the Celtic Brotherhood of the North, all of whom had passed into the next life well over 1,000 years ago.

With permission of the boy's parents, the boy's mediumship was developed, and in addition to his clairvoyance and clairaudience, automatic writing followed. The chief communicator was Bishop Clarence, who explained that they had chosen the present time to return in order "to influence earth to bring glory back to the Church." One of the monks, who spoke with deep, dignified, cultured tones, used the treble larynx of the boy to speak through him, and stated that he was a monk under the great Cuthbert, one of the founders of Christianity in England in the dark ages. He said that the boy's extraordinarily powerful mediumistic gift was "like a window into your world."

During the subsequent discussion after the lecture, a Congregational minister stood up and testified to some equally remarkable personal evidence he had received through this boy. The Fellowship is hoping to arrange publication of the complete manuscript in book form.

OUR FOUNDER'S VISITS

On June 5th, Colonel Lester will be speaking at Stowmarket Parish Church, Suffolk, on the work of the Churches' Fellowship.

He will also give an address on the same subject at an Eastbourne church on July 4th.

On September 24th, he will give a lecture to the College of Psychic Science at South Kensington, London.

TORQUAY HEALING RETREAT

A MOST successful One-Day Healing Retreat and Conference was held at Torquay in early March, when some 70 people were present at Pengelly Hall. Several of the local clergy attended and joined in the discussion periods.

The Conference opened at 10.30 a.m. with Invocation by the Rev. Bertram Woods. It was presided over by Col. Lester, who preceded each of the sessions with special prayers and a short period of silence for meditation. He then gave a brief introductory talk on the various problems of healing, after which he introduced the first speaker, Rev. Bertram Woods, who took as his subject: "The Healing Methods of Jesus in Relation to Modern Healing Practices." This was followed by about an hour of most interesting and valuable open discussion.

At 12.40 the Conference adjourned for the lunch break and resumed at 2 p.m. The first speaker in the afternoon session was the Rev. Anthony Rouse who delivered a very vigorous address on "The Dangers of Spiritual Healing." Most of the audience found themselves in agreement with many of his remarks on the wrong types of healing and the dangers arising therefrom, but some of his comments introduced a lively though friendly controversy, which proved most useful in bringing forward many points of view and clarifying others.

The second afternoon session was conducted by Mrs. Clarice Toyne, our experienced author and lecturer from the Exeter Group, who held the interest of her audience with a practical address on "The Principles and Techniques of Meditation," which led to a Service of Meditation with music of Bach and excerpts from Handel's "Messiah." The Rev. Anthony Rouse gave the closing Benediction. At the end of the Conference, most members remained for tea, and joined in informal and animated conversation for another hour. The success of the Conference was largely due to the considerable organising work put in by Mr. and Mrs. Kew Mills, our energetic Group leaders, and Captain Hart, the Area Organiser.

EDITORIAL COMMENT (from page 2)

towards the first source where they might derive some comfort. It is so essential that the utmost care should be exercised, particularly in those early days, and that they should have a body like our Churches' Fellowship to which they may turn for guidance, so that at the outset their feet may be put on the right path.

MINISTERING SPIRITS

Extracts from Sermon preached in Long Melford Church, Sunday morning, on the Feast of St. Michael and All Angels, by the Rector, The Rev. F. S. W. Simpson.

Heb. 1, 14: "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?"

The belief in Angels is probably regarded by the majority of mankind as nothing more or less than a childish fancy not worthy of serious consideration by any intelligent and educated person of the 20th Century. Probably Christian art in the past ages has been largely responsible for this attitude arising. They have pictured them as not human beings, neither man nor woman, something quite sexless possessing wings to fly here and there at a moment's notice. Something, in other words, belonging to the realm of fancy and fiction, and certainly not of reality.

Yet we cannot escape the fact that the Bible, from Genesis to Revelation, is full of incidents connected with angels, divine messengers of God, assisting, helping and warning God's children here on earth. If we reject the belief in their existence we must throw overboard, as myths and legends, much contained in both the Old and New Testaments, and also believe that the writers of these accounts were labouring under a great delusion, and in this sphere we must include the Master Mind of the whole literature, Jesus Himself, and the chief Apostles themselves, Peter and Paul. It does indeed put us in a difficult position. Translators of our Bible, both ancient and modern, must share the blame also for this difficulty in the belief in angels. The word "Angel" is not an English word at all, but is taken from the original Greek, and translated as such into our English language. In the Greek it simply means a "guide" or "messenger." This gives us some sense and clue to the meaning of the word. In ancient Greece, and at the time of Our Lord it was used for any person who acted as a messenger in everyday life. An Angel was not originally a visitor from the unseen world, or a super-human person.

The translators of the New Testament translate this Greek word "Angel" as "Messenger" when it refers to somebody on earth, but as "Angel" when it is used in connection with a visitant from the unseen world of Spirit.

When we realise this fact the belief in angels or guides does not appear as difficult as it was. The Collect for to-day states quite clearly the work of their ministry when it says: "Mercifully grant, that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth."

These words are as true to-day as when they were written for our First English Prayer Book in 1549: old but true.

It was Francis Thompson, the 19th century poet, who wrote:—

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!
The angels keep their ancient places:
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing."

Have we any concrete evidence that these guides or angels are seen to-day? Yes, plenty.

The late Lord Halifax has given us two incidents:—

"One stormy night, a man, known to be of great help to those who were distressed in body or mind, was startled by a loud ring at his bell. Going to the door, he found a messenger from an invalid living some miles off who was in grave trouble and begged for this man to go and see him.

The man dismissed the messenger, saying he would go as soon as he could. As he was starting off he hesitated and even thought of giving up the journey. It was a terrible night, and the storm had increased to such a pitch that there was a risk of his lantern light being blown out. However, he went. What with the intense darkness and the wind and the rain, he had some difficulty in walking along; but presently he had a curious feeling as of someone by his side. He could neither see nor hear anyone, but the sensation that he had a companion was extremely strong and continued until he arrived at his destination, where he stayed for some time.

On his way home the storm was as bad as ever, but he again had the feeling of being accompanied. Yet, mysterious and unaccountable as it was, he was not in the least afraid.

Many years afterwards, he had the request one day to visit a prison where a man was condemned to be hanged. He was not surprised at receiving such a message, as he often called at that particular prison to bring comfort and help to its inmates. He found the man who had sent for him, and the prisoner said that he did not wish to die with any crime unconfessed, whether or not it had been actually carried out. "Do you remember," he asked, "walking along a dark lonely road in a storm several years ago?" The visitor replied that he did. "I knew you had been sent for to a dying person," the prisoner went on, "and that you always wore a valuable watch and might have money on you. I lurked under a hedge prepared to at

ack and rob you, but as you walked along, some-ne else was walking with you, so I waited for our return. But when you came back, the person vas still there, walking by your side, and I did not lare to attack two people."

A similar occurrence was told his Lordship by young priest who was working in a mining dist-ict in Canada. "He had to go a long ride through hickly wooded country. He did not relish the job, s there were plenty of undesirable characters bout, but duty called and he went, returning in erfect safety. Some little while afterwards he vas called to see a dying man in hospital, who told im that he and his 'pal' had been so furious with im for his interference with their doings that they ad determined to kill him. Knowing of his jour-ey, they had lain in wait for him in the loneliest art of the way, but, to their great annoyance, two ther men were riding, one on each side of their roposed victim, so that they could not get a shot t him."

History repeats itself not only in the natural sphere, but in the supernatural. These modern accounts and many others confirms to us in no un-certain manner that God works and acts in just he same way to-day as He did in biblical days. Angels or guides can be seen and heard and talk-ed to by those who have the privilege of possess-ng the gifts of clairvoyance and clairaudience.

It is the prerogative of the Clergy to share the joys and sorrows of their parishioners to whom hey minister. More often than not people will tell heir parson and friend their innermost thoughts and experiences, and it is then when one learns hat these events and happenings occur much more ften than the average layman ever dreams of. The events are often too sacred to publish abroad for public consumption. What they do assure us of is that those who wrote of similar events hund-reds of years ago, and put them into our Bible, were not deluded nor deceived, but were indeed in touch with the eternal world of Spirit, to which we all must pass at death. Their spiritual descendants are still with us to-day, and are living witnesses in our midst to the eternal truth of the Scriptures that God cares, loves, and guides His children on their earthly journey to the Heavenly Jerusalem.

THE REV. G. MAURICE ELLIOTT AT LEEDS

On 16th May, our Hon. Sec. visited the Leeds Study Group, when the subject of his address was "What the Church should teach about Survival and the Hereafter." Mr. Elliott stressed what a difference it will make to the life of the Church when the Clergy, Ministers and Church members realise the value of the knowledge that psychical research can give.

Mr. HUGH REDWOOD AT CAXTON HALL

A MOST impressive lecture was given at Caxton Hall on March 14th by Mr. Hugh Redwood. Col. Lester was in the chair and introduced the speaker, who told his audience that he became a Christian 31 years ago, in his middle 40's. In the spring of 1927, while trying out a home-made radio set, he found himself listening to a sermon on prayer broadcast from Folkestone by the late Canon W. H. Elliott. But as he listened, it was as if the preacher faded out and Another faded in. "I would say quite simply that on that Sunday even-ing Christ became to me the greatest of all reali-ties." Some eight months later he became first interested in, and then personally associated with, the Salvation Army's work in the slums, and through it was led to the consecration of his work as a writer and journalist. The publication of his first book, *God in the Slums,* in 1930 led to his appointment four years later as Religious Editor of the *News Chronicle,* of whose editorial staff he had already been a member for sixteen years, and this post developed into a whole-time spiritual ministry.

Mr. Redwood, after speaking of the group of colleagues who used to meet with him regularly for prayer in the lunch-hour on Wednesdays, said he was more than ever convinced that a school of prayer should be part of the organisation of every church. He then went on to read extracts from his newly published book, *Residue of Days,* including the account of his own miraculous restoration from cancer without the major operation which had been urged upon him as the one hope of sav-ing his life.

SUBSCRIPTIONS

As mentioned in our Editorial Comment, it is with much regret that the Council has been obliged to raise the minimum subscription to 10/6 (to in-clude the *Quarterly Review*). This has become necessary owing to the increased cost of postages, printing, telephone and advertising, etc. For in-stance, the *Quarterly Review* now costs us over £200 a year.

The Council sincerely hope that members pay-ing the minimum subscription will be able and willing to give us their continued co-operation in the most important work in which the Fellowship is engaged.

Will these members kindly remit 10/6 as and when their subscription becomes due, and thus avoid increasing our postage account.

LIVERPOOL GROUP MEETING

IN SPITE of a bitter wintry night, some 70 members came along to the Liverpool and Merseyside Group meeting in early March to hear Col. and Mrs. Lester give talks on the work of the Fellowship. Several members came from as far afield as Manchester, Wigan and various outlying districts. After each of the talks, there followed a long and lively period of questions and discussion.

Considerable interest was aroused by Mrs. Lester's talk on "Spiritual Healing," in which she referred to the growing widespread public attention to this subject. She said how sadly aware so many of us have been of the neglect of the ministry of healing by most of the orthodox churches, and that no lead has been given by the Churches' leaders.

Examining the reasons for the tremendous interest in spiritual healing to-day, she suggested that it was a form of religious revival brought about by our friends and helpers on the other side of the veil, and that having tried to give knowledge of survival to mankind through psychical phenomena they were now endeavouring to make man aware of the nearness and reality of the spiritual world by means of spiritual healing and all it implies. Was not our Lord's ministry two-fold? Was it not possibly His healing touch which drew the multitudes and that afterwards they stayed to listen to His teachings? Is not this widespread interest in healing to-day one of the means that is being used to try to bring mankind back to God?

Mrs. Lester spoke of the several categories of spiritual healing and added that we in the Fellowship believe that all healing comes from God, whatever the channel used, and that such healing should not take the place of medical treatment but be supplementary to it. She cited several specific cases where we are working with the medical profession, and then referred to a point that often produces much controversy, namely, that God *wills* suffering. She did not believe that God ever *willed* suffering; He *permits* it, and it can be used as an experience in our upward path of progression, but more often our afflictions are the result of our misuse of the gift of free-will. But if God wished us to be sick why did He send His Son on His healing mission? Had Christ ever thought that God did send sickness, then His healing ministry would have been contrary to His Father's will.

Finally, Mrs. Lester gave a comprehensive account of the current healing activities of the Fellowship.

The Liverpool Group, under the energetic leadership of Mrs. F. J. Brown, is another of our very active provincial branches, and is to be congratulated on having a membership to date of over 50. They are even so enterprising as to run their own stencilled Group News Sheet; an excellent little publication edited by Mr. A. Massey, which is issued quarterly. The Group also runs an Investigation Sub-Committee; a weekly Healing Group; a Reading Group; a Lending Library, and a Meditation Hour on Thursday evenings.

THE GUARDIAN ANGEL

By The Rev. Canon W. S. PAKENHAM-WALSH

"Some years ago I was taken to the Marble Arch Cinema to see the great story of the Odyssey. From the spectacular point of view it was, I suppose, one of the finest pictures ever produced. All the important incidents of the tale were faithfully portrayed and the dangers and trials of Odysseus were depicted with vivid and sensational effect. The one-eyed giant seeking to devour him in his cave; Circe turning his followers into swine; the Syrens luring his vessel on to the rocks; the Lotus-eaters urging them to go to sleep, and so on—teaching us all and warning us all of the dangers and temptations which we must all meet with in our journey home from Troy to Ithaca.

But not once in the whole great picture was Pallas Athene, the Guardian Angel of Odysseus, mentioned; and on his safe arrival home he is not even represented as offering a sacrifice to her in recognition of his gratitude for all her care and love.

Thus the whole lesson of the story was lost, and is this not, too, a reflection of our material age seen not only in pictures in the Cinema but also in the teaching of the Classics in our schools and in the preaching of the Gospel in our churches."

DONATIONS TO H.Q. FUND

Miss Joan Whitfield 10/6; Mrs. Mary Page 7/-; Miss Mary Will £5; M. D. Richardson, Esq. 10/-; Mrs. M. Ford Robertson 10/-; Mrs. I. Porter 12/6; Mrs. Tetley and Friends £3.

LIVERPOOL—continued.

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BARNET AND POTTERS BAR

AS A result of a talk that Col. Lester gave early in March to the Potters Bar Church of England Men's Society, it is hoped to form a Group of the Fellowship in that area. Will any members living in the vicinity who are interested, please get in touch with the Assistant Secretary, Miss A. E. White, at Headquarters.

LONDON HEALING RETREAT

THE second annual London Healing Retreat and Conference took place on Saturday, April 26th, to which many members travelled from long distances. There was a good attendance of clergy and ministers at the top table, and the Conference was presided over by Colonel Lester.

The opening invocation was given by the Rev. Bertram Woods, and after the first healing hymn, Colonel Lester led the gathering by prayer into a Two-Minutes Silence of Meditation. He then introduced the first speaker, Dr. Griffith Evans, and said it was the first time that any of the Fellowship's Healing Conferences had been addressed by a Fellow of the Royal College of Surgeons, who also combined with his medical qualifications a wide experience of spiritual healing.

Although Dr. Evans took as his title "The Anatomy and Physics of Extra-Sensory Perception," his lecture was in no way above the heads of his lay audience. The key-note of his address was that religion and science need not conflict, and he asserted that our primary source of Power is indeed that of the Maker of Heaven and Earth and of all things visible and invisible. "We find ourselves," said Dr. Evans, "able to give intellectual assent to this approach only if we adopt that current system of science which is consonant with Christianity, namely, the science of the Einstein Universe of which what is known as the wave-function of systems, is an integral part . . . This Churches' Fellowship asserts that the Universe is God's Universe. The Gravitational Field, with which space is filled, is the Creator's mechanism for holding the universe together. Man is his Creator's image, made out of and sustained by that energy-field which—in another context—we call the Everlasting Arms."

It was felt by the audience generally that members would be glad of the opportunity of possessing copies of Dr. Evans' lecture (which includes diagrams), and he has made this available at 6d. a copy. Will any members who were not present and would like a copy please apply to Head Office at Worthing.

The subsequent discussion and question period lasted for a full hour, until the lunch break at about 12.30. The afternoon session opened at 1.45, with devotions by the Rev. Maurice Elliott. Colonel Lester then introduced the next speaker, the Rev. Selwyn Roberts, minister of Balham Congregational Church, who spoke on "The Church—a Healing Fellowship," in which he described some of the healing work within his own church, and among his parishioners. This was followed by another interesting open discussion and then an extremely practical period began with the third session, when the Rev. Bertram Woods introduced a Questionnaire on Healing that he had prepared in close consultation with the Healing Central Advisory Committee. He said that the lecture in the morning by Dr. Griffith Evans had been an excellent lead-in to this Questionnaire, when the doctor had said: "It is both the duty and destiny of a society bearing the name 'Churches' Fellowship for Psychical Study' to dedicate itself to the clarification of a subject which has become almost completely hidden behind a cloud of guessing, sentiment and unco-ordinated searching."

Mr. Woods said that it was the purpose of the Healing Committee to gather as much information as possible about Spiritual Healing. There are so many cults practising and theorising about the subject, and so many individual healers developing their own techniques, as a result of which there is a hotch-potch of practice and theory which at present shows little shape or pattern. Yet there is one thing common to all—Healings do take place. Through—or in spite of—these many techniques and theories, the same results are obtained. This would seem to indicate that unknown to us at present there is a common denominator, both of technique and theory, which gives a pattern into which all these variations somehow fit. Beneath the bewildering number of methods, there is a scientific process. Beyond the equal variety of theories, there is a single true explanation. It is our purpose to discover these:—

1. By gathering as much information as possible from healers and healed;

2. By tabulating information to turn this into knowledge;

3. By seeking to reduce the knowledge gained into a definite pattern.

This has never been done before. It is a long job, and will need the help of everyone interested. Mr. Woods then proceeded to deal with some of the various sections of the Questionnaire and some typical questions were discussed with those present. An extremely profitable hour followed, at the end of which every member took away a copy of the Questionnaire to complete and return to the Hon. Secretary of the Healing Committee, Mrs. R. M. Lester.

The Conference closed at 4.15.

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We are grateful to those members who have already returned their Questionnaires with such helpful information, which will be of real value to the Committee.

EAST ANGLIA CONFERENCE

JULY 17th and 18th

For the benefit of members and their friends living in and near Suffolk, a two-day Conference has been arranged at the Vicarage, Long Melford, Suffolk, not very far from Colchester, by kind permission of the Vicar, the Rev. F. S. W. Simpson.

On Thursday, the 17th, the programme is as follows:

10.30 a.m., Introductions and refreshments.
11 a.m., The Rev. John Crowlesmith, M.A. (Cambridge University Lecturer). Subject, The Religious Significance of Psychical Studies.
12 a.m., Discussion.
1 p.m., Lunch (obtained at the local Hotel or Cafe).
3 p.m., Sir Cyril Atkinson, LL.D. Subject, Closing the Gap between the Church and our People.
4 p.m., Tea at the Vicarage (1/6).
4.30 p.m., Discussion.
7.30 p.m. (approx.), The Rev. F. S. W. Simpson. Subject, Sensitives: Their Place, Past and Present.

On Friday, the 18th, the Speakers are:
11 a.m., Miss Frances Banks (M.A. Psycho.). Subject, The Psychical and Spiritual Approaches.
3 p.m., Dr. A. Esler. Subject, A Philosophical Ramble.

The remainder of the programme as on the 17th.

Fee for each lecture, Members 2/-; Non-members 3/- (to defray expenses).

How to get there. Bus and train services to Long Melford. Bus to the Black Lion, which is only 5 minutes from the Vicarage. Bus and train services also to Sudbury, where taxis are obtainable.

For members staying overnight, there are the Bull and the Crown Hotels at Long Melford; at Sudbury, the Four Feathers and the Black Boy; and the Swan at Lavenham.

Will members wishing to attend the Conference kindly notify the Rev. F. S. W. Simpson at the Vicarage, Long Melford, beforehand. Early application is advised.

CHURCH HYMNS

AT the last meeting of the Worthing Study Group the question arose as to whether one of the most pressing needs in the Church to-day was a revision of some of the hymns still used.

We quote below an extract from the Parish Magazine of the Rev. F. S. W. Simpson, Vicar of Long Melford, which deals with this subject, and gives an instance of the damage that can be done to a sensitive mind quite unconsciously.

"The Bishop of Derby, the Rt. Rev. A. E. J. Rawlinson, D.D., in the Upper House of Convocation last month said: 'We use hymns which are deplorable in their doctrine, worse in their sentiments and artistically horrible. These are out of our control.'

When we examine many of our hymns in the various hymn books used in our churches we are reluctantly compelled to agree with his Lordship's statement.

Not a few years ago I met a professional phychologist who had been treating a lady in middle life following a nervous and mental breakdown through a phobia of death. After delving and digging down into the deep recesses of the sub-conscious mind he discovered the root and primary cause of the mental disturbance was the result of a hymn she had often sung in church as a girl. It was—

'Within the churchyard, side by side,
Are many long, low graves!
And some have stones set over them,
On some the green grass waves.

Full many a little Christian child,
Woman and man lies there;
And we pass near them every time
When we go to Church.

They cannot hear our footsteps come,
They do not see us pass,
They cannot feel the warm, bright sun
That shines upon the grass.

They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to Church
With us, for they are dead.

But we believe the day shall come
When all the dead will rise,
When they who sleep down in the grave
Will ope again their eyes.'

This hymn, composed by Mrs. Alexander in 1848, appeared in the section 'For the Young' in 'Hymns, Ancient and Modern' with first and second supplement, published as late as 1915. The victim of the mental affliction had forgotten the hymn years ago, but the logical result of its teaching had wrought havoc with that person's mind. Thanks to the modern science of psychology she completely recovered."

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Members living in isolated districts are reminded that we have a Correspondence Group which enables them to get together to discuss their problems with each other and with those at Head Office, and to borrow books from our Library.

SOME OF THE TESTS WHICH CONVINCED A DISTINGUISHED LAWYER

From the Boston Society for Psychical Research

SIR EDWARD MARSHALL HALL, K.C. (1858-1927), graduated from Rugby and Cambridge, became a barrister of the Inner Temple in 1883, and steadily rose until he was regarded as one of the leading figures of the British Bar, of which none, probably, surpassed him in reputation for acuteness and ability. Here is a statement from his pen:

One Sunday, about thirty years ago, I was at my sister's house at Hampton and Miss K. Wingfield was there, and, as it happened, had been giving an exhibition of her powers as an automatic writer. She was a great personal friend of my sister's, and was at the time staying in the house. My sister took me on one side, and implored me to test those messages for myself... What to ask I did not know; but, putting my hand in my breast pocket, searching for a piece of paper on which to write something, I pulled out a letter which I had received at my chambers in the Temple the preceding day.

As if inspired, an idea came to me. I folded up the letter in its envelope—writing, stamp, and postmark inside—and then placed the whole in another envelope, which I sealed with a seal I always carried. There was no writing on the outside of the envelope so sealed, and I handed it to my sister to hand to Miss Wingfield, with the spoken question, "Ask her where is the writer of the letter contained in that envelope?" Please note, sex is not mentioned, and my sister did not know who was the writer. After considerable delay the automatic writing brought this message: "The writer of that letter is dead!"

Wishing to clinch it, I asked another question, "When and where did the writer die?"

Again the answer came back: "He died yesterday in South Africa!" I had mentioned no sex, and given no indication of locality, and the answer, though curious, seemed ridiculous...

My sister asked if I wished to put any more questions, and I said "No." I never told her any of the facts till some weeks later, and I went away, returning to London on that evening.

To say that I was puzzled is to put it mildly. This letter, which I had received on the Saturday preceding the Sunday on which I asked the question, was written by my brother in South Africa some three weeks prior to the date of its receipt. I had not told my sister of this letter, and she could not know of its existence.

The third succeeding Saturday afterwards I received a letter (dated the Saturday immediately preceding the Sunday on which I had asked the question at Hampton) from Archdeacon Gaul, in which he writes, "I little thought when I wrote you last mail that I should have to tell you that your brother was found dead in his bed this morning."

I could of course relate many other instances and experiences that have occurred since, but for me this was enough. I was, and am, convinced that there is an existence beyond so-called death, and that there are means of communication between them and us.

If the phenomenon I have related can be explained by any natural process, I am ready to consider it, but until I am convinced otherwise, I shall continue to believe and believe steadfastly, that some message of my brother's death was conveyed to me in mercy, by some influence outside this life.

THE HOUSE OF THE LORD

THE following is an extract of an address given at the Islington Church of Christian Fellowship by Mr. Harry Johnson:

"Think for a moment of the vast number of churches which are scattered over this great earthly City. Some point tall towers to the heavens like directing fingers; some are wonderfully formed and planned—epics in stone, and in costly wood. Their expression in art and craftsmanship are second to none among all the buildings in the earth; others are small, poor and dingy both within and without; while others cannot be recognised by the eye as churches because they are within the domestic habitations of some or other family desiring to serve, who find, as it were, 'no room at the inn.'

We know, and indeed you know, that there are thousands of these earthly temples scattered all over the face of the world into which the light of this knowledge of spirit communion has not yet penetrated. Yet were this knowledge well understood and properly accepted by all the souls on earth, these many temples would not be sufficient to house all those who wanted to respond with gladness to the grand message: 'Let us go into the House of the Lord.'"

A CASE FOR STUDY

The following incident was broadcast in December last, and we reprint it by kind permission of the boy's mother, Mrs. R. H. Smith.

In 1947 I took a house in a Wiltshire village. The name of the house was "The Priory," despite the fact that it had been built in 1731 by Wood the Elder, who designed many of the houses in Bath. I learnt, however, that the Wood house had in fact been built on ground where a Priory had once stood. There were the remains of a Gothic arch incorporated in one of the garden walls, and a small lake, or large pond, lay at the end of the garden where rumour had it that the monks once kept their fast-day fare.

The first day I moved into the Priory I heard rhythmic footsteps pacing back and forth in one of the attics above my own room. The sounds continued so regularly that at last I ran up to see if someone was there, but the empty attics lay quiet in the moonlight. It was a few weeks later that my small son came to me and said he had a new prayer to tell me. I asked him to recite it and he at once knelt with great devotion and started, with much stumbling, to recite the Ave Maria in Latin. This he could never have learnt from anyone in the house. When I asked where he had learnt it, he said airily: "Oh, the man taught me." He then said that "the man" came every night when he and his brother were in bed and spoke to them, smiled at them and was "very kind." My son also came one day into my room and asked: "Is it more *politer* to curtsey to Little Jesus like this (and here he genuflected with his eyes shut) or like this?" and then he "curtseyed" again, eyes open.

One day we were having tea in the nursery, which was near the kitchen, and I asked him to run into the pantry and fetch the jam which I had forgotten. He trotted to the door, opened it, then cried: "Come quick, Mama, there is my man!" Alas, by the time I had got to the door, the "man" had disappeared through the wall at the end of the hall; a happening which Charles seemed to find completely normal.

Charles was five at the time and his brother four. They were both extremely devout. Whenever we passed through the little church-yard they both fell on their knees and with tight-shut eyes and clasped hands prayed "for the poor dead people." This, it seemed, was again the "man's" teaching.

Many other happenings occurred in that house, some charming, such as strong scents of flowers,

(continued foot of next column).

incense, lavender, and other, less agreeable, visitations. But the most definite and fruitful was the teaching of the monk. Both children took him perfectly naturally, were very disappointed that I had never seen him and looked upon him as a member of the household.

"WHITE CROWS"

Extracts from an Address given by Sir Louis Fergusson at the College of Psychic Science.

My first "white crow" I will call the Bishop of Auckland case; it was published by Mr. Maurice Barbanell in 1943. A congregationalist minister named Sharp "sat" with Mrs. Helen Hughes, a well known sensitive, and received a communication from his grandfather, who gave place to another communicator who announced himself as the Bishop of Auckland, and said that he had known Mr. Sharp's grandfather in New Zealand. Mr. Sharp exclaimed that his grandfather had never been in that country. Whereupon Mrs. Hughes heard the communicator remark that he had given Mr. Sharp's grandfather a Bible inscribed "To Robert, my friend, from the Bishop of Auckland." Mr. Sharp made enquiries at home. His father and his aunt assured him that New Zealand had never been visited by their father. When, however, Mr. Sharp questioned his aged grandmother, she revealed that her husband had indeed gone to New Zealand in voluntary exile after a most unfortunate contretemps in England. He would never have come back to me, she said, if it had not been for the intervention of a cleric. Then she asked her grandson to fetch a parcel from a chest upstairs, and when he brought it, she produced a Bible with the very inscription which the communicator had quoted through the mediumship of Mrs. Helen Hughes.

My second crow is especially dear to me, as it has to do with a great comedian who was a joy of my youth—Dan Leno. Some years after Leno's death in 1904, Will Goldston, a conjuror who, unlike most of his line, believed in communication with the departed, was engaged one afternoon with automatic writing. Dan Leno announced himself and said that a woman whom he had known was now living in poverty in Brighton at an address which he gave—and would Goldston ask Leno's sister to pay her a visit. Goldston had never heard of the woman nor had Leno's sister, to whom Goldston passed on the message. But she went to Brighton and found the distressed person about whom her brother was so concerned.

A Prayer for Loved Ones who have Passed on

O GOD, the God of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe to him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that his life, so full of promise here, may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by an unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such ways as Thy laws permit.

If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our time of trial is over, or mar the fullness of our joy when the end of our days hath come.

(John Maud, Bishop of Kensington, from *Our Comradeship with the Blessed Dead*).

DEED OF COVENANT

AN INCREASING number of our members have kindly "covenanted" their annual subscriptions, whereby through tax allowance the Fellowship benefits by almost double the amount, without involving the members in any increased subscription.

It had, however, been understood that only subscriptions of one guinea and upwards could be covenanted, but we are now informed by the Inland Revenue that the ordinary 10/6 subscription can also be "covenanted." If every member would agree to do this, it can be appreciated what an immense help it would be to the Fellowship's funds, as the larger we grow the greater becomes our annual expenditure. By this method, we are able to re-claim from the Income Tax authorities the tax payable on that amount, and all that the member has to do is to undertake to pay a given subscription to the Fellowship on the same day each year, for seven years.

Forms and all further particulars are obtainable from Headquarters.

BOOK REVIEWS

Residue of Days, by Hugh Redwood. (3/10; cloth 6/6).

This "confession of faith" has the same engaging intimacy which comes over the air so well in the author's broadcasts. Under the apparent simplicity there is very profound experience, during his remarkable career in Fleet Street and still more in his miraculous healing when he had refused to undergo an operation, in 1956. The descriptions of how he has been used in helping to heal others are very instructive and bear out his assertion that we shall learn the laws of God's Kingdom "if we avail ourselves of the means . . . the first is prayer and the second is research."

As the Rev. Prof. J. S. Stewart, D.D., has said, "This is a book to bring hope to sufferers, serenity to troubled hearts and a sense of Christ's presence to all."

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Travellers in Eternity, by Geraldine Cummins. (11/-).

A series of letters dictated from another world to Geraldine Cummins. The letters give a general idea of the life to come.

* * * *

Teach Them to Live, by Frances Banks. (30/-).

This striking book is written by a member of our Council and has a foreword by Lord Justice Birkett. Miss Banks was for 25 years an Anglican nun and later Principal of a Training College. In 1950 she was appointed Tutor Organiser at Maidstone Prison under its famous Governor, John Vidler, to whom her book is dedicated.

The book deals with educational problems applicable to both men's and women's prisons, and contends that reform of prisoners is most likely to come about through education. In the historical section readers will be interested in the account of that little-known and saintly pioneer, Sarah Martin, who was contemporaneous with Elizabeth Fry.

STUDY GROUPS

The Hon. Sec. of the Healing Central Advisory Committee (Mrs. R. M. Lester, 104 St. Mary Abbot's Court, W.14) would like to remind those Study Groups which have not yet forwarded their quarterly Healing report for the period to April 30th, that she would be glad to have them as soon as possible.

BELIEF IN IMMORTALITY?

We quote below an excerpt from Canon B. H. Streeter's essay on "Immortality," published a few years ago. Canon Streeter was a well known Oxford Professor and it is interesting to recall what he said. Unfortunately the position remains very much the same as it was when Canon Streeter wrote his essay, as far as the Church is concerned.

CONTEMPORARY religion has no more pressing need than the thinking out and popularisation of new ways of presenting to the mind an idea of what is meant by the Christian hope of immortality, clear and definite enough to do for our generation what the symbols and pictures inherited from Jewish Apocalyptic did for our fathers. The lack of clear and reasoned guiding conceptions as to the nature of the Future life, is, I am confident, at the root of most of the widespread doubt and disbelief in immortality at the present day. People do not believe in a future life because the forms in which the belief has been presented to their minds seem, on the one hand, to be intellectually untenable and on the other to be unattractive or even repellent. Traditional pictures of Hell seem morally revolting, while the Heaven of Sunday School teaching or popular hymnology is a place which the plain man does not believe to exist and which he would not want to go to if it did.

There is no reason to suppose that the mere act of dying, as such, will bring about any miraculous change in our character or ideals, but it will in our bodies, and it will completely revolutionise our circumstances. It will be the great revealer. We shall all of us "found out." The tyrant will have lost his throne; the successful swindler will no longer impress his friends or even enemies by the splendour of his country seat; the sensualist may still have the itch for base existence but not the means to gratify it; the selfish beauty will have forfeited her charms; the self-advertising quack will have left behind his reputation. In this world there are always some who look upon a rake as "dashing," the bully as a superman, the Pharisee as a saint: but clothed in a body which really expresses their character, they will all of them be "found out." That is why in the next world, though it will be possible for the good to help the evil, it will be less possible for the evil to hurt the good: for a person or ideal which has been "found-out" has lost the power to seduce.

To be "found out" is an acute humiliation. It is painful in exact proportion to a man's vanity, selfishness, self-complacency, and to the degree of respect or admiration he has previously enjoyed.

NOT BY BREAD ALONE

MAN does not live by bread alone, but by beauty and harmony, truth and goodness, work and recreation, affection and friendship, aspiration and worship.

Not by bread alone, but by the splendour of the firmament at night, the glory of the heavens at dawn, the blending of colours at sunset, the loveliness of magnolia trees, the magnificence of mountains.

Not by bread alone, but by the majesty of ocean breakers, the shimmer of moonlight on a calm lake, the flashing silver of a mountain torrent, the exquisite patterns of snow crystals, the creations of artists.

Not by bread alone, but by the sweet song of a mocking-bird, the rustle of the wind in the trees, the magic of a violin, the sublimity of a softly lighted cathedral.

Not by bread alone, but by the fragrance of roses, the scent of orange blossoms, the smell of new-mown hay, the clasp of a friend's hand, the tenderness of a mother's kiss.

Not by bread alone, but by the lyrics of poets, the wisdom of sages, the holiness of saints, the biographies of great souls.

Not by bread alone, but by comradeship and high adventure, seeking and finding, serving and sharing, loving and being loved.

Man does not live by bread alone, but by being faithful in prayer, responding to the guidance of the Holy Spirit, finding and doing the loving Will of God now and eternally.

—The University Presbyterian
(Readers' Digest)

BELIEF IN IMMORTALITY?—continued.

But it often has one salutary effect. To be "found out" by other people sometimes leads to the finding out of oneself. The folly, meanness, contemptibility of our own conduct first really comes home to us when we see how it strikes others. And to discover that one is not merely condemned but contemptible is the greatest humiliation of all. But real self-knowledge, painful as it is, is the first step towards reformation.